

THE
RIGHTEOVS
MAMMON:

An Hospitall-Sermon
Preach't in the Solemne Assembly
of the CITY on Munday
in EASTER-weeke
1618.

By Ios. HALL D. of D.

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TO MY MVCH.
HONOR'D FREND
S^r HENRY BAKER
Knight & Baronet.

SIR,


Mongst many
to whom my
poore labours
owe much for
their accepta-
tion, I know none that can
challenge so deepe a debt as
A 2 your

THE EPISTLE

your selfe. If others haue
tasted of my well-meant pa-
pers, you haue fed heartily
on them; and so made them
your owne, that your memo-
rie may compare with others
eyes, and your practise
with the speculation of o-
thers: Neither haue your
hand or tongue bin niggardly
dissemblers of your spirituall
gaine. Unto you therefore
(to whose name I had long
since in my desires deuoted
my next) do I send this meane
present: A Sermon impor-
tunately

DEDICATORY.

tunately desired of many :
That which the present Au-
ditors found usefull, the
Presse shall communicate to
posteritie ; The gaine of ei-
ther, or both is no lesse mine :
I doubt not but you haue al-
ready so acted that part of
this discourse which concer-
neth you, that the direction I
giue to others is but an histo-
rie of what you haue done.

And go on happily (worthy Sir) in those your holy courses which shall lead you to immortalitie; and so vse

A 3 your

THE EPISTLE &c.

your riches that they may be
made vp into a crowne for
your head in a better world:
My hearty well-wishes shall
not be wanting to you, and
your vertuous Lady, as whom
you haue obliged to be iustly

Worcester
Aprill 14.

Yours

Jos. HALL.



I T I M. 6. 17.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertaine riches, but in the living God, who giueth vs richly all things to enjoy. &c.



HOSE things which are excellent, and beneficiall in their vse, are dangerous in their miscarriage:

It were lost labour for me to perswade you how good riches are: your paines and your cares

A 4 are

are sufficient proofes of your estimation ; And how deadly the abuse of them is, many a soule feeles that cannot returne to complaine ; There is nothing more necessarie therefore, for a Christian heart, than to be rectified in the menaging of a prosperous estate; and to learne so to be happy here, that it may be more happy hereafter ; A taske which this Text of ours vndertakes, and (if yee be not wanting to it and your selues) will be sure to performe : What should I neede to intreat your attention (Right Honorable, right Worshipfull, and beloued) to a busines so neerely concerning you ? The errand is Gods; the vse of it yours.

Ine

I neuer held it safe to pull
Scripture in peeces : These
words fall alone into their parts.
Timothy is set vpon the spirituall
Bench, and must giue the charge.
A charge, to whom ? Of what ?
To whom ? To the rich : Of
what ? what they must auoide,
what they must indeuour : What
must they auoide ? Hy-minded-
nesse, & Trust in wealth : What
are the duties they must labour
vnto ? Confidence in God ; Be-
neficence to men : And euery
one of these is backed with a
reason to inforce it : Why should
they not be hy-minded ? Their
wealth is but in this world ;
Why should they not trust in
Riches ? They are vncertaine.

Why

Why should they trust in God? He is a liuing God, and a liberall God: Why should they extend their beneficence to men? By this they lay vp to themselues a sure foundation: Here is worke enough you see for my discourse, and your practise: The God of heauen blesse it in both our hands.

Charge

Charge hath (*Ianus-like*) a double aspect; one that lookes vp to *S. Paul*, the other that lookes downe to *Timothy*, and from him, to the rich: In the first there is Apostolicall superiority; for (~~magis~~) *Charge thou*, referres to ~~magis~~ *verse 13. I Charge thee*; so *Paul* charges *Timothy* to charge the rich; *He that giues*
the

the Charge, if he be not the cheife of the Bench, yet hee is greater than the Iurie; The first foundation of the Church is laid in an inequalitie; and hath euer since so continued; There can be no harmonie where all the strings or voices are of one tenour; In the latter, as it looks on *Timothy*, it carries in it Episcopall power, Euangelicall sufficiencie: Episcopall power; for this *Charge* is by the vulgar turn'd, and the Translation of the Syriac, *Præcipe*, command; and so doe we translate it in the first of this Epistle, and the third verse; *Timothy* was left at *Ephesus* (εἰς Ἔφεσον) to command.

The rich are commonly great;
Nobi

*Maldonat
could incline
to that.
in locum.*

Nobilitie in the account of God
is ioyned with wealth ; *Curse not
the King in thy thought, nor the Rich
in thy Bed-chamber*, saith Salomon ;
so *Dives* at whose gates *Lazarus*
lay is by some no meane ones
guessed to be *Herod*, or some
other King ; and so are *Jobs*
freinds termd by the seuenty :
Yea the rich is not onely a little
King amongst his neigbours,
but *Dives, quasi Diuus* ; as a petty
God to his vnderlings ; and yet
euen the rich man that (as Salo-
mon notes) speakes with com-
mand vnto others, he must be
spoken to with command. *Com-
mand the rieb.* That foolish
shaueling soared too hyc a pitch,
when in his imperious Bull he
com-

mands the Angels : *Francis of Assise* and hee, were both of a Diet ; But we may safely say that all powers below the Angels, are liable to our spirituall Charge ; and this Command implies obedience ; Else, to what purpose doe we command and go without ? Christ gaue vs the keyes ; (for that which the Romanists would plead out of *Origen*, of *Claves cœli*, *The keyes of heauen* to the rest, and *Claves cœlorum*, *The keyes of the heauens* to Peter is a distinction without a difference) ; What becomes of them ? That I may not say on some of our hands they are suffered to rust for want of vse ; on others, (as the Pontificians) the wards are altered,

altered, so as they can neither open nor shut; Sure I am that (if they be not lost on our behalfe whether in dis-vse, or abuse) the power of them is lost in the hearts of many: They haue secret pick-locks of their owne making, Presumption and securitie, wherby they can open heauen gates though double locked by our censures, and shut the gates of hell at pleasure, which their owne sinnes haue opened wide to receiue them; What vse is there of vs, but in our chayre? and there, but to be heard, and seene? Euen in this sense *spectaculo facti sumus*; we are to gaze on, not to employ: Now yee are full, now yee are rich,

rich, yee raigne as Kings without vs ; we are weake, yee are strong ; yee are honorable, but wee are despised ; It was well noted by one, that the good father of the prodigall, though he might himselfe haue brought forth the prime robe ; or haue led his sonne into his wardrobe to take it, yet he commands his seruants to bring it forth (*Proferre stolam*) because he would bring meanes into credit ; because he would haue his sonnes beholden to his seruants for their glory. It is a bold word, but a true one, Yee shall neuer weare the long white robe, vnlesse his seruants your ministers bring it, and put it on. He that can

can saue you without vs, will not saue you but by vs: He hath not tyed himselfe to meanes, man he hath; He could create you immediatly to himselfe, but hee will haue you begotten by the immortall seed of your spirituall fathers: Woe be to you therefore, if our word haue lost the power of it in you: you haue lost your right in heauen: Let vs neuer come there if you can come thither ordinarily without vs. The words of the wife (saith *Salomon*) are like goades, like nayles; But if these goades light vpon the skin of a Leuiathan, who esteemes yron as straw, and brasfe as rotten wood; If these nayles meeke with

with yron, or marble in their
driuing, that they turne againe ;
What shall we say but our Gospell
is *hid to them that perish* ; and *woe*
unto your soules, for yee haue rewar-
ded euill to your selues.

Is. 3.9.

Hitherto the power implied
in this charge, the sufficiencie
followeth : This *Euangelicus*
must be *parangelicus* ; Like as the
fore-runner of Christ had a
charge for all sorts, so must his
followers ; So hath *Timothy* in
this Epistle, A charge for wiues,
for Bishops, for Deacons, for
widdowes, for seruants, and here
for the rich ; He must charge ;
and how shall he charge, if hee
haue neither shot nor powder ?
It is no brag to say that no Na-

B nation

tion vnder heauen since the Gospell lookt forth into the world, euer had so many, so learned teachers as this I L A N D hath at this day. Hierom said of old to his *Paulinus*, *De Hierosolymis &c.* *de Britannia equaliter patet aula ecclesiæ*; *Heauen is as open in Britayne as in Hierusalem*; It holds well if you take it for a propheticall comparison betwixt *Ierusalem* as it had beeene, and *Britayne* as it should be: *Ierusalem* the type of Gods Church vpon earth, in the glory of all her legall magnificence was neuer more blessed, then this Church of ours: For the Northerne part of it beyond the *Twede*, we saw not, we heard not of a Congregation (whercof

*Somewhat
above eight
hundred.*

(whereof indeed there is not so great frequence) without a preaching Minister; and though their maintenance hath beeine generally but small, yet their paines haue been great, and their successe futable: And now late-ly, his sacred Maiestie in this last yeares iourney (as if the sunne did out of compassion goe be-yond his Tropick line, to giue heate vnto the Northerne cli-mate) hath so ordered it, that their meanes shall be answerable to their labours; so as both Pa-stors and people professethem-selues mutually blessed in ech other; and blesse G O D and their K I N G for this blessednes: As for the learning and suffici-

encie of those Teachers (whether Prelates or Presbyters) our cares were for some of them sufficient witnesses, and wee are not worthy of our cares, if our tongues do not thankfully proclaime it to the world. As for this Southerne part, when I consider the face of our Church in an vniversalitic, mee thinks I see the firmament in a cleare night, bespangled with goodly starres of all magnitudes, that yeeld a pleasing diuersitie of light vnto the earth ; But withall, through the incóparable multitude of Cures, and the incompetent prouision of some, we cannot but see some of our people (especially in the vtmost skirts) like to those that

that liue vnder the Southerne pole, where the stars are thinner set; & some stars there are in our Hemisphere, like those little sparkles in the Galaxy, or Milky circle, wherein yee can scarfe discerne any light; The desire of our hearts must be that euery Congregatio, euery soule might haue a *Timothie* to deliuier the charge of God powerfully vnto it; euen with S. Pauls change of note; That euery one which hath a charge were (*διάκονος*) able to giue the charge; and euery hearer (*διάκονος*) ready to take it: Wherin I cannot but thankful-
ly congratulate the happines of this famous Citie, which if in other riches it equalize the best,

I am sure in this it exceeds all. There is not a Citie vnder the cope of heauen so wealthy in the spirituall prouision; yea there are whole countreyes in Chri-
stendome, that haue not so ma-
ny learned Preachers, as are
within these walls and liberties;
Heare this, yee Citizens, and be
not proud, but thankful; Others
may exceede you in the glory of
outward structure, in the large-
nesse of extent, in the vuniforme
proportion of streets, or orna-
ments of Temples, but your pul-
pits do surpasse theirs; & if prea-
ching can lift vp Cities vnto
heauen, yee are not vpon earth;
Happy is it for you if yee be as
well fed as taught, and woe be
to

to you if you do not thinke your
selues happy.

Charge then, but whom? *The Rich*
The rich: Man that came naked
out of the wombe of the earth,
was cuen then so rich, that all
things were his; Heauen was
his roofe or Canopy, earth his
floore, the sea his pond, the Sun
and Moone his torches, all crea-
tures his vassals: And if he lost
the fulnes of this lordship by be-
ing a flauet to sinne, yet we haue
still Dominium gratificum, as *Gerson*
termes it; Every sonne of Abra-
ham is heire of the world: But
to make vp the true reputation
of wealth (for thus, we may be
as hauing all things, and posses-
sing nothing) another right is

Rom. 4.13.

required besides spirituall ; which is a ciuill and humane right ; wherein I doubt not but our learned *Wiclef*, and the famous Archbishop of *Armack*, and the more famous Chancelor of *Paris* (three renowned Diuines of *England*, *France*, and *Ireland*) haue had much wrong, whiles they are accused to teach, that men in these earthly things haue no tenure but grace, no title but *Charitie* : which questionlesse they intended *in foro interiori*, in the Consistory of God, not in the Common-pleas of men ; in the Courts, not of Law, but of Conscience ; in which onely it may fall out, that the Ciuill owner may be a spirituall usurper,

*Tituli Chia-
ritatis Dom.
à Socio de
Instituere &
Intendere.*

vsurper, and the spirituall owner
may be a ciuill begger. God
frames his language to ours, and
speaking according to that *Ius
Gentium*, whereon the diuision
of these earthly possessions are
grounded, hee calls some Rich,
others, poore: Those hereticks
which called themselues Apo-
stolique (as some body doth
now at Rome) before the time
of *Epiphanius* & *Augustine*, which
taught the vnlawfulnes of all
earthly proprieties; seconded
in *Austens* time, by our country-
man *Pelagius*, and in our times
by some of the illuminate Elders
of Munster; are not worth con-
futation; or, if they were, our
Apostle hath done it to our
hands,

hands, in this one word, *Rich*; for there can be neither Rich nor poore in a communitie; Neither doth he say, Charge men that they be not rich, but Charge the rich that they be not bye-minded.

With these, let vs couple our ignorant Votaries, that place holiness in want; with whom, their very crosses cannot deliuer their coyne from sinne; which, to make good the old rule, that it is better to giue then to receiue, giue all they haue away at once, for but a licence to begge for euer. Did these men euer heare that the Blessing of God maketh rich? That the wings of riches carry them vp to heauen? That the crowne of the wise is their wealth?

wealth? Doe they not know that if *Lazarus* were poore, yet *Abraham* was rich, and *Pium pauperem suscepit sinus diuitis*; It was the happines of poore *Lazarus* that he was lodged in the bo-some of rich *Abraham*. I am no whit afraid, (ô yee rich Citzens) least this paradoxe of our holy Mendicants shall make you out of loue with your wealth; I feare some of you would be rich, though ye might not; Now wee tell you from him, whose title is *Rich in mercy*, that yee may be at once Rich and holy; *In diuinitatis cupiditatem reprehendit, non fatuitatem* saith *Au-
sten*: It is a true word of the sonne of *Sirach*, which I would
haue

haue you carry home with you,
and write it as a fit Motto, in
your Counting-house; Bona est
substantia, si non sit peccatum in con-
scientia; Substance doth well in the
hand, if there be not euill in the heart.
Ecclesiasticus 13. 25.

Charge the Rich; Who are they?
There is nothing wherein is
greater mesprison: One man
in a Laodicean conceitednes
thinks himselfe rich, when he
hath nothing; Another, in a
couetous humor thinks he hath
nothing, when he is rich; and
how easie is it for another man
to mistake vs, if we may thus
easily mistake our selues? I feare
some of you are like the Page-
ants of your great solemnities,
wherein

wherein there is the shew of a solid body, whether of a Lyon, or Elephant, or Vnicorne, but if they be curiously look't into, there is nothing but cloth, and sticks, and ayre; Others of you contrarily are like a dissembling Couent, that professes pouerty, & purchases Lordships; The very same did *Salomon* obserue in his time, in the great Burgomasters of Ierusalem *Pro. 13.7.* For the auoyding of both extremes, let vs inquire who is rich. And tho greatnes and riches be in the ranke of thosethings, which are held to haue no absolute determination, but consist rather in respect & comparison (for a rich Farmer is yet poore to a rich Merchant,

Merchant, and a rich Merchant is but poore to a Prince, and he to some great Emperor; That great Mammonist would say he is rich that can maintaine an Armie, a poore man would say according to that Italian inscription, He is rich that wants not bread; Yet certainly there are certaine generall stakes and bounds, which diuide betwixt pouerty and competence, betwixt competency and wealth; As there were variety of shekels among the Jewes, yet there was one shekell of the Sanctuarie that varied not; Who then is rich? I must giue you a double answer; One will not serue; The one according to true moralitie, the

the other according to vulgar
use: In the first he is rich that
hath enough, whether the world
thinke so or not; Euen *Esau* the
he were poore in grace, yet in
estate he was rich, *I haue enough*
my brother; And he that said,
Soule thou hast goods enow for many
yeares, was almost so; It was
not his fault that he thought he
had enough, but that he meant
to lye downe, and wallow in it.
A mans wealth or pouertie is
most-what in himselfe; And
though nature haue professed
to read vnto heathen men this
lesson of wise moderation, yet it
hath beene seldome scene that
any thing but true piety, hath
taught them to take it out; *Gods*
linefesse

linefesse is great gaine with contentment: *Victus & vestitus diuinitae Christianorum*, saith Hierom: Food and rayment are the Christians wealth; Those men therefore, which are still in the horse-leeches note, sucking and crasing; which like *Pharaohs* leanekine are euer feeding, and neuer the fatter, are as farre from true wealth, as they would be from pouertie, and further I am sure they cannot be, and not further from wealth then godlinesse; Hauing is the measure of outward wealth, but it is thinking that must measure the inward; thoughts, I say, of contentment, checrefullnes, and thankfulnes, which if yee want, it is not either

or

or both the Indyes that can make you rich.

In the latter, he is rich that hath more then enough, whether he thinke so or no: He that hath the possessiones (whether ciuill, or naturall) of more then necessarie: Now if necessarie and superfluous seeme as hard to define as rich, know there are iust limits for both these: Superfluous is defined by necessarie; for what is aboue necessarie, is superfluous: There is then a double necessarie; One of nature, the other of estate: That is necessarie to nature without which we cannot liue, that to estate, without which we cannot liue well: That is necessarie

cessarie to estate, which were superfluous to nature; and that which were superfluous to nature, is not so much as necessary to estate; Nature goes single, and beares little breadth; Estate goes ouer with a traine; The necessarie of nature admits little difference, especially for quantities; the necessarie of estate requires as many diuersities, as there are seuerall degrees of humane conditions, and seuerall circumstances in those degrees. Iustly therefore doe the Scholemen and Casuists teach, that this necessarie to the decencie of estate doth not consist *in puncto individuo*, but hath much latitude; That is necessarie to scarlet, which

which to russet were superfluous ; that is but necessarie to a Nobleman, which to an Esquire were superfluous ; That were superfluous to a Pere, which to a Prince is but necessary : That is necessary to the father of a familie, which to a single man were superfluous : Neither doth this necessitie looke onely to the present, but to the future ; not to what may be (which were an endlesse prospect) but to what must be, the mariage of a daughter, the education of a sonne, the honest prouision for posteritie : He that in a iust estimate can goe beyond the bounds of this necessary, enters into the superfluous estate, and may

well passe with the world for rich.

Such a one is rich; let him looke how he became so: That God which can allow you to be rich, will not allow you alwaies to your wealth: He hath set vp a golden goale, to which hee allowes you all to runne, but yee must keepe the beaten rode of honestie, iustice, charity, and truth; if yee will leaue this path, and will be crossing ouer a shorter cut through by-wayes of your owne, yee may be rich with a vengeance. The heathen Poet (one of them whom S. Paul cited) could obserue (*αντίτιμος το χειρισμος δικαιος ον*) which Salomon translates to vs Prou. 28.20. He that makes

makes hast to be rich shall not be innocent. If you haue filled your bags with fraud, vsury, extortion, this gaine may be hony in your mouth, but it will be grauell in your throat, and poyson in your soule: There are some meanes of wealth in an ill name, as those two trusty seruants of Mammon, vse and brocage; there are others as bad as they, little said to: Since I speake to Citizens, let mee be bold to say, there is not so errand vsury in letting of money, as in sale of wares. This oppression is both more, & more vniuersall. There are two maximes that doe vsually mis-lead men of Trafique, all the world ouer; The one i,

Res valet quanti vendi potest, A thing is worth what it may be sold for; The other, *Caveat emptor*, At the buyers perill: The one is in regard of the price, the other in regard of the qualitie of the wares. In the first, whereas our Casuists haue set three prices, low, meane, rigorous, they super-adde a fourth, excessiue; and thinke they may lawfully get what they can: Whereas they shall once finde, that as the rigorous price is a straine of charity, so the excessiue is a violation of iustice; neither doth this gaine differ ought from theft, but that it is honested by a faire cozenage. In the second; It matters not how defectiue the measure

measure be, how vicious the substance, how false the kinde, let this be the buyers care; No man is bound to buy, no man can do wrong to himselfe; Such wares must be put off, (perhaps not to customers) with concealment of faults, if not with protestations of faultlesnes. In Salomons time, *It is naught, it is naught* said the buyer, & *when he was gone apart, he boasted*; But now, *It is good, it is good*, saith the seller, and when the buyer is gone, he boasteth of his deceit. Let mee appeale to your bosomes, if these two, Excesse of price, and Deficiency of worth haue not beene the most seruiceable factors to bring in some of your wealth;

Pro. 21. 6,

v.

And let me tell you, if these be guilty of your gaines, you may mis-name your trades, Mysteries, but sure these tricks are mysteries of iniquitie. It were envious and infinite to arraigne the severall sciences of their adulteration and fraud; let mee rather shut them all vp together in that fearefull sentence of wise *Salomon, Vhe gathering of treasures by a deceitfull tongue, is a vanity tossed to and fro of them that seeke death:* and (if yee please) read on in the next verse, *The robbery of the wicked shall destroy them.* Search your chests, search your hearts (ô all yee that heare me this day) and if any of you finde any of this adulterine gold amongst your

your heapes, away with it, as ye
loue your felues, away with it ;
Else know that (as *Chrysostome*
wittily) yee haue lockt vp a
theefe in your counting-house,
which will carry away all, and
if yee looke not to it the sooner,
your soules with it.

Rich, In this world, not Of it. As
S. John distinguisheth of being
in the Church, and being of it,
so doth S. Paul of the world ;
Those are the rich of the world
which are worldlings in heart,
as well as in estate ; Those are
rich in the world, whose estate is
below, whose hearts are aboue :
The rich of the world are in it,
but the rich in the world are not
of it : Maruell not there should
be

*In this
world.*

be so much difference in little particles ; The time was when this very difference of *en*, and *es*, set the the whole world together by the eares in the controuersie of *Eutyches*, and *Dioscorus* ; and here, you see there is no lesse distance betweene them, then betwixt heauen and earth : If *Timothy*, or *S. Paul* either, should haue charged the rich of the world hee had charmed a deafe adder ; Yea perhaps euen with this charge (like a rustie or ill-wrought peece) they had recoyled in his face with those *Athenians*, *What will this babler say ?* *The Prophet is a foole, the spirituall man is mad*, as they say in the Prophet : There is no good to be done

done on a worldly heart ; it is both hard and cold ; Let the Smith strike a barre new-come out of the fire (though it be yron) it bowes, let him strike on his anvile neuer so long, there is no impression, but rather a rebound of the stroke : The maker of all hearts tells vs, that the vnregenerate man hath Cor lapideum, an heart of stone, and to what purpose do we with our venerable Countryman preach to an heape of stones ? Will yee haue the reason why we preach our selues hoarfe and dead, and preuaile not ? The world is in mens eares, the world is in their hearts ; and they are not in the world, but of it ; and there can be

be nothing in them that are of the world, but that which is enmitie to God; and that which God repayes with enmity, so as there is no way for them but perishing with the world: It is for those onely whose hearts are not in their bags, to receiue the charge from God for their wealth, and to returne glory to him by it: To these (whereof I hope here are many before mee) must *Timothies* charge, and my speech be directed: Let these heare their condition first, and then their dutie: Their condition, *They are rich, but In this world;* For distinction, for limitation; one impliyes the estate of their riches, the other the time.

Their

Their estate, as learned *Beza*,
that they are but worldly riches.
The very word imports that
there are other riches, not of the
world; as *Austen* distinguishes
of *pauper in animo*, and *in sacculo*;
poore in minde, and in purse; so
may we of the rich: There is a
spirituall wealth, as well as a se-
cular; and so true and precious
is the spirituall, that the secular
wealth is but stark beggery to
it; This outward wealth is in
acres of earth, in the bowels of
the earth, the fruits of the earth,
beasts of the earth; and all of it
is valued by peeces of earth, and
one mouth-full of earth makes
an end of all; Who knowes not
that Earth is the basest peece of
the

the world, and yet earth is at the end of all these riches, and all of them end in the earth : See what it is that the world dotes and dreames of (for these earthly hopes, as the diuine Philosopher said, are but dreames of the waking) euen Nebuchadnezzars image, a composition of mettals, and the foote of all is clay. Earthly men tread vpon their felicitie, and yet haue not the wit to conterne it and to seeke a better, which is the spirituall wealth; the cabinet whereof is the soule, and the treasure in it, GOD himselfe. Oh happy resolution of that blessed Father, *Omnis mihi copia, quæ Deus meus non est, egestas est*, All wealth besides

Außen.

my

my God, is penury. *Ambiant terrena*, saith another, Let the Gentiles seeke after earthly things which haue no right to heauenly, let them desire the present, which believe not the future; The Christians wealth is his Saviour, and how can he complain of measure that hath the author of all? What should I need to say more of the Christian heart, *He is rich in God*; and therefore well may he sing that contented ditty of the Psalmist, *Funes ceciderunt mihi in praclaris, My lot is faine in a good ground, and I haue a goodly heritage*: Oh that it could be our ambition that *Nazianzen* reports of his *Philagrius, lutum contemnere*, to scorne this base

base and (pardon an homely word) dirty God of the world, and to aspire vnto the true riches ; and when Satan shall offer to greaze vs in the fist to remit but a litle of the rigor of a good conscience, we could cast it in his face with S. Peters indignation, *Thy gold and thy siluer perish with thee.*

The estate of wealth is not more described by *this world*, then the time ; For (^a *αὐτὸν*) when it is absolutely spoken, be, as the Philosopher (^b *αὐτὸν*) yet when it is restrained with a (^c *νῦν*) it is scarce a time ; and at the most, is turned iustly *seculum à sequendo*, as *Isidore*. Like as the same word in the Hebrew that signifies eter-

• *world.*

• *everebeing*

• *Now.*

וְלֹא

plad

eternitie, at other times signifies but fifty yeares, the compasse of a Iubilee; So as (*νύρ αιών*) is but the space of humane life, which how short soeuer, is the vtmost extent of the vse of worldly riches. Wealth is like vnto words, by imposition, not naturall; for commodities are as they are commonly valued; we know bracelets of glasse, and copper chaines, and little bells, and such like trifles are good merchandise somwhere, though contemptible with vs; and those things which the Indians regard not, Europe holds precious: What are coynes where their vse and valuation ceases? The Patars, and Souses, and Deniers,

niers, and Quart-d'escus that are currant beyond the water, serue but for counters to vs: Thus it is with all our wealth: Consider I beseech you that all our Crownes, and Soueraynes, and Peeces, and halfe-peeces, and Duckets, and double Duckets are currant but to the brim of the graue, there they cease; and we iustly laugh at the folly of those Easterne pagans, which put coyne into the dead mans hand for his prouision in another world: What should we doe therefore, if we will be prouident trauelers, but make ouer our money here, to receiue it by exchange in the world to come; It is our Sauiours counsell, Make you

you friends of the unrighteous Mammon, that they may receive you into euerlasting habitations: And as a Father sayes sweetly, If yee will be wise merchants, thrifte and happy usurers, part with that which yee can not keepe, that you may gaine that which yee cannot loose; Which that yee may do, both in preparation of minde, and (when neede is) in a charitable abdication, harcken to the Duties which GOD layes vpon you. The remouall of euill must make roome for good; First therefore our Apostle would haue our hearts cleared of euill dispositions, then setled in good: The euill dispositions that doe commonly attend wealth, are Pride and Mis-

confidence : Against these our Apostle bendeth his charge ; *That they be not hye-minded ; That they trust not in uncertayne riches.*

*That they
bee not
hye-min-
ded.*

For the first ; It is strange to see how this earthly drosse, which is of it selfe heauy, and therfore naturally sinks downeward, should raise vp the heart of man ; and yet it commonly carries a man vp, euен to a double pitch of Pride, one aboue others, the other aboue himselfe, Aboue others in contempt, aboue himselfe in ouer-weening ; The poore and proud is the Wise-mans monster, but the proud and rich are no newes : It is against all reason that metals should make difference of reason.

Theodericus
refer. Cassi-
odoro.

reasonable men, of Christians; for as that wise Law-giuer said, *A free man can be valued at no price;* Yet Salomon noted in his time, *The rich rules the poore;* not the wise; and Siracides in his, *The rich speaks proudly, and what fellow is this?* and S. James in his, *The man with the gold ring lookes to sit hyest.* And not to cast backe our eyes, Doe yee not see it thus in our times? If a man be but worth a foot-cloth, how big hee lookes on the inferior passengers? and if he haue purchased a little more land, or title then his neighbours, you shall see it in his garbe; If he command, it is imperiously, with sirrah, and fellow; If he salute,

D₃ it

it is ouerly, with a surly and silent nod ; if he speake, it is oracles ; if hee walke, it is with a grace ; if he controll, it is in the killing accent ; if he intertaine, it is with insolence, and whatsoeuer he doth, he is not as he was, nor, as the Pharisee sayes, like other men. He looks vpon vulgar men, as if they were made to serue him, and should thinke themselues happy to be commanded ; and if he be crossed a litle, he swells like the sea in a storme ; Let it be by his equall, he cares more for an affront, then for death, or hell ; Let it by his inferiour, (although in a iust cause) that man shall be sure to be cruste to death for his presumption.

sumption: And alas when all is done, after these hye termes, all this is but a man, and (God knowes) a foolish one too, whom a little earthly trash can affect so deeply.

Neither doth this pride raise a man more aboue others, then aboue himself; And what wonder is it if he will not know his poore neighbours, which hath forgotten himselfe? As Saul was changed to another man presently vpon his anointing, so are men vpon their aduancement; and according to our ordinary prouerbe, Their good and their bloud rises together; Now it may not be taken as it hath beene; Other cariage,

other fashions are fit for them ; Their attire, fare, retinue, houses, furniture displease them , new must be had ; together with coaches, and lacquaies, and all the equipage of greatness : These things (that no man mistake me) I mislike not ; they are fit for those that are fit for them. Charity is not strait-laced, but yeelds much latitude to the lawfull use of indifferent things ; (although it is one of Salomons vanities that seruants should ride on horse-backe, and he tells vs it becomes not a swine to be ringd with gold) but it is the heart that makes all these euill ; when that is pufst vp with these windy vanities, and hath learned to

to borrow that part of the Deuils speech, All these things are mine; and can say with him that was turnd into a beast, *Is not this great Babel that I haue built, or with that other patterne of pride, I sit as a Queene, I am, and there is none beside me*, now all these turne into sinne.

The bush that hangs out, shewes what we may looke for within; Whither doth the conceit of a little inheritance transport the Gallants of our time? O God, what a world of vanity hast thou reserv'd vs to? I am ashamed to thinke that the Go-spell of Christ should be disgraced with such disguised clyents. Are they Christians, or Antickes
in

in some Carnevale, or childrens
puppets that are thus dressed ?
Pardon, I beseech you, men, bre-
thren, and fathers, this my iust
and holy impatience, that could
neuer expresse it selfe in a more
solemne assembly (although I
perceiue those whom it most
concernes, are not so deuout as
to be present). Who can with-
out indignation looke vpon the
prodigies, which this mis-ima-
gination produces in that other
 sexe, to the shame of their hus-
bands, the scorne of religion, the
damnation of their own soules.
Imagine one of our fore-fathers
were aliue againe, and should
see one of these his gay daugh-
ters walke in Cheapside before
him ;

him; what doe you thinke hee
would thinke it were? Here is
nothing to be seene but a ver-
dingale, a yellow ruffe, and a
periwig, with perhaps some fe-
ther wauing in the top; three
things for which he could not
tell how to finde a name: Sure,
he could not but stand amazed
to thinke what new creature the
times had yeelded since he was
a man: And if then he should
runne before her, to see if by the
fore-side he might guesse what
it were, when his eyes should
meet with a poudred frizle, a
painted hide shadowed with a
fan not more painted, brests
displayd, and a loose lock erring
wantonly ouer her shoulders,
betwixt

betwixt a painted cloth, and skin, how would he yet more blesse himselfe to thinke, what mixture in nature could be guilty of such a monster. Is this (thinks he) the flesh and blood, is this the hayre, is this the shape of a woman? or hath nature repented of her worke since my daies, and begun a new frame? It is no maruell if their forefathers could not know them; God himselfe that made them, will neuer acknowledge that face he neuer made, the hayre that he neuer made theirs, the body that is ashamed of the maker, the soule that thus disguises the body; Let me therefore say to these Dames, as Benet said

to

to Totilaes seruant, Depone filia,
quod portas, quia non est tuum; Lay
downe that yee weare, it is none
of your owne: Let me perswade
them (for that can worke most)
that they do all this in their own
wrong: All the world knowes
that no man will rough cast a
marble wall, but mud, or vnpo-
lisht ragge: That beauty is like
truth, neuer so glorious, as when
it goes plainest; that falseart in
stead of mending nature, marres
it: But if none of our perswa-
sions can preuaile; Hearc this
yee garish popingayes of our
time, if you will not be ashamed
to cloth your selues in this
shamelesse fashion, God shall
cloth you with shame and con-
fusion;

fusion: Heare this, yee plaister-faced *Iezebel*s, if you will not leaue your dawbing and your hye washes, God shall one day wash them off with fire and brimstone.

I grant, it is not wealth alone that is accessary to this pride; there are some that (with the Cynick, or that worse dog, the patch't Cistertian) are proud of raggs; there are others, that are rich of nothing but clothes, somewhat like to *Nazianzens* country of *Ozizala*, that abounded in flowers, but was barren of corne; Their clothes are more worth then all the rest; as we vse to say of the Elder, that the flower of it, is more worth then

then all the tree besides ; but if there be any other causes of our hyc-mindednesse, wealth is one, which doth ordinarily lift vp our heads , aboue our selues, aboue others ; and if there be here any of these empty bladders, that are pufft vp with the winde of concit, giue me leaue to pricke them a little ; and first, let me tell them they may haue much, and be neuer the better ; The chimnyc ouer-lookes all the rest of the house, is it not (for all that) the very basest peece of the building ? The very heathen man could obserue (*πνεόις δι-
στύλοις, &c.*) That God giues many a man wealth for their greater mischcife ; As the Israclites were rich

ε τοις δι-
στύλοις
περιεργή-
σις, επιπο-
χίανα
&c. A rift.

rich in Quailes, but their sawce
was such, that famine had been
better; little cause had they to be
proud that they were fed with
meat of Princes, with the bread
of Angels, whiles that which
they put into their mouthes,
God fetcht out of their nostrilis.

Haman was proud that he alone
was called to the honor of *Esters*
feast, this advancement rayld
him fifty cubits hyer, to a stately
gibbet; If your wealth be to
any of you an occasion of fal-
ling, if your gold be turned into
fetters, it had beene better for
you to haue liued beggers. Let
me tell them next, of the folly of
this Pride; They are proud of
that which is none of theirs.

That

That which law, and case-diuitie speakes of life, that man is not *dominus vita sua sed custos*, is as true of wealth: Nature can tell him in the Philosopher, that hee is not *Dominus* but *Colonus*, not the Lord but the farmer: It is a iust obseruation of *Philo*, that God onely by a propriety is stiled the possessor of heauen and earth, by *Melchisedech*, in his speech to *Abraham*; We are onely the Tenants, and that at the will of the Lord; At the most (if we will as Diuines) we haue *ius ad rem*, not *dominium in rem*, right to these earthly things, not lordship ouer them; but right of fauour from their proprie-
tarie, and Lord in heauen, and

Sonne.

Gen. 14.

E that

that liable to an account : Doe wee not laugh at the groome that is proud of his Masters horse, or some vaine whiffler, that is proud of a borrowed chaine? So ridiculous are we to be puffe vp with that, whereof we must needs say, with the poore man of the hatchet, *Alas master it is but borrowed* ; and whereof our account shall be so much more great, and difficult, as our receipt is more; Hath God therefore laded you with these earthly riches, be yee like vnto the full eare of corne, hange downe your heads in true humilitie towards that earth from which you came: And if your stalle be so stiffe, that it beares

vp

vp aboue the rest of your ridge,
looke vp to heauen, not in the
thoughts of pride, but in the
humble vowes of thankfulnes,
and bee not hye-minded, but
feare.

Hitherto of the hye-mindednesse that followes wealth; Now where our pride is, there will be our confidence; As the wealthy therefore may not be proud of their riches, so they may not trust in them; What is this trust, but the setting of our hearts vpon them, the placing of our ioy and contentment in them; in a word, the making of them our best freind, our patron, our idoll, our God? This the true and ielous God cannot

And that
they trust
not

E 2 abide,

abide, and yet nothing is more
ordinarie; *The rich mans wealth is
bis strong Citie*, saith *Salomon*, and
where should a man thinke
himselfe safe but in his fort? He
sees Mammon can doe so
much, and heares him talke of
doing so much more, it is no
maruell if he yeeld to trust him,
Mammon is so proud a boaster,
that his clients which beleue in
him, cannot choose but be con-
fident of him; For what doth
he not brag to do? *Siluer answers
to all*, saith *Salomon*; That wee
grant; although we would be
loath it could answer to Truth,
to iustice, to iudgment: But yet
more, he vaunts to procure all,
to pacifie all, to conquer all; He
sayes

sayes he can procure all, secular offices, titles, dignities ; yea (I would I might not say in some sacrilegious and periur'd wretches) the sacred promotions of the Church ; and yee know that old song of the Pope, and his Roman trafique, *Claves, Altaria, Christum* : Yea foolish *Magus* makes full account the Holy Ghost himselfe may be had for money : He sayes he can pacifie all ; *A gift in the bosome appeaseth wrath* ; yea he saies (looke to it yee that sit in the seates of iudicature) he can sometimes bribe off sins, and peruerit iudgment : He saies he can ouercome all, according to the old Greeke verse, *Fight with siluer launces, and you can-*

Keyes,
Altars,
Christ.

αργυρεῖς
λογχ.
μαχ. &c.

not faile of victory ; yea he would make vs beleue he thought this a baite to catch the sonne of God himselfe withall (*All these will I giue thee*), breifly hee saies according to the French prouerbe, *Siluer does all* ; And let me tell you indeed, what Mammon can doe ; He can barre the gates of heauen, hee can open the gates of hell to the vnconfi-onable soule, and helpe his followers to damnation : This he can doe ; but for other things, howsoeuer with vs men, the foolish Siluer-smiths may shout out, Great is Mammon of the worldlings, yet if we weigh his power aright, we shall conclude of Mammon (as *Paracelus* doth of

of the Deuill) that he is a base and beggerly spirit: For what I beseech you, can he doe? Can he make a man honest? can he make him wise? can hee make him healthfull? Can he giue a man to liue more merrily, to feed more heartily, to sleep more quietly? Can hee buy off the gout, cares, death, much lesse the paines of another world? nay, doth he not bring all these? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with disease and death; Now try what thy bags can do; Begin first with God, & see whether thou canst bribe him with thy gifts, and buy off his displeasure; *Wherewith shalt thou*

Micha 6.

thou come before the Lord and bow thy selfe before the hye God? Will the Lord be pleased with thousands of rams, or with ten thousand riuers of oyle? The siluer is mine, and the gold is mine, saith the Lord of hosts, Haggai 2. If that speed not, go to the sergeant of God, death; see if thou canst fee him, not to arrest thee; He lookes thee sterne-ly in the face, and tells thee with Ebud hee hath a message to thee from God; and bids thee with the Prophet set thine house in order, for thou must dye; Yet, if he heare thee not, goe to the vnder-bay-liffe of Death, disease, see if hee can bee wrought to forbear thee; he answers thee with La-
ban, This thing is proceeded of the Lord

Lord I cannot therefore say to thee euill or good. In summe, Disease will summon thee vnto death; Death will arrest thee to the iudgment seat of God, God will passe his doome vpon thee, and in all these Riches auaile not in the day of wrath: And who would be so mad as to trust a freind that he knowes will be sure neuer to faile him, but when hee hath most neede? Take heede therefore, as yee loue your soules, how yee bestow your Trust vpon riches; Yee may vse them, and serue your selues of them; yea yee may enjoy them in a Christian moderation; God will al low it you: That praise which the Iesuites Colledge at Granado giues

Collegium
 Granatense
 pref. ad le-
 ctorem con-
 tin. ritam
 R. P. Tho.
 Sanchez.
 prefax. Operi
 Morali in
 precepta
 Deceit.

giues of their *Sanchez*, that (though hee liued where they had a very sweet garden) yet he was neuer scene to touch a flower, and that he would rather dye then eat salt, or pepper, or ought that might giue relish to his meat; like as that of some other Monks, that they would not see the sunne, nor shift their clothes, nor cleanse their teeth, carries in it more superstition and auusteritie and flouenry, then wit or grace: Wherefore hath God made his creatures but for vse? This niggardliness is iniurious to the bounty of their maker; we may vse them, we may not trust to them; we may serue our selues of them, we may not serue

serue them; we may inioy them, we may not ouer-joy in them; So must wee be affected to our goods, as *Theoderic the good King of Aquitayne*, was with his play, *In bonis iactibus tacet, in malis ridet, in neutrīs irascitur, in utrisque philosophatur*; In good casts hee was silent, in ill, merry; in neither angry, a philosopher in both. But if we will be making our wealth a riuall vnto God, now the ielousie of God shall burne like fire; this is the way to bring a curse vpon our riches, and vs; If we leane vpon this reed, it shall breake, and runne into our hand; and *he that trusteth in riches shall fall.* Prou. 11.

28.

C. Sol. Apol.
lin. Sidon.
Epist. de
Theoder.

Now

The righteous Mammon.

Now as the disdainfull riuall will be sure to cast reproches vp on his base competitor ; so doth God, that we may see how vnworthy riches are of our trust, he tells vs they are *vncertaine*, yea vncertainty it selfe. Were our wealth tyed to our life, it were vncertaine enough ; what is that but a flower, a vapor, a tale, a dreame, a shadow, a dreame of a shadow, a thought, as nothing ? What are great men but like hailstones, that leape vp on the Tiles, & straight fall downe againe, & lye still, & melt away ? But now, as we are certaine that our riches determine with our vncertaine life (for goods and life are both in a bottom, both are cast away

at

at once;) so we cannot be certaine they will hold so long; Our life flies hastily away, but many times our riches haue longer wings, and out-flie it; It was a witty obseruation of *Basil* that wealth roles along by a man, like as an heddy streame glides by the banks; Time will molder away the very banke it washeth, but the current stayes not for that, but speeds forward from one elbow of earth vnto another; so doth our wealth eu'en while wee stay, it is gone. In our penall lawes, there are more waies to forfeit our goods, then our liues; On our hye waies, how many fauorable theeues take the purse, and sauc
the

βασιλεὺς
οὐαὶ τὸν τάχιον
χειμερόπου
δέκατερον
τοῦτο εἰχεί-
ται τοῦτο
τοῦτο εἰχείται.
Basil. in Ps.
61.

the life? And generally, our life is the tree; our wealth is the leaues, or fruit; the tree stands still when the leaues are fallne, the fruit beaten downe; Yea many a one is like the Pine-tree, which (they say) if his barke be pulld off last long, else it rots; so doth many a man liue the longer for his losses; If therefore life and wealth striue whether is more vncertaine, wealth will sure carry it away. *Job* was yester day the richest man in the East; to day he is so needy that he is gone into a prouerb, *As poore as Job*: *Belisarius* the great and famous Commander, to whom Rome owed her life twise at leaft, came to *Date obolū Belisario*; one

one halfe-penny to *Belisarius*. What do I instance? This is a point wherein many of you Citizens, that are my auditors this day, might rather read a lecture vnto mee; You could tell mee how many you haue knowne, reputed in your phrasē, good-men, which all on the sudden haue shut vp the shop windowes, & broken for thousands; You could reckon vp to mee a catalogue of them, whom either casualty of fire, or inundation of waters, or robbery of theeues, or negligence of seruants, or suretyship for frends, or oversight of reckonings, or trusting of customers, or vnfaithfulnes of Factors, or unexpected falls of

of markets, or pyracie by sea, or vnskilfulnes of a pilot, or violence of tempests haue brought to an hasty pouertie ; and could tell mee that it is in the power of one gale of winde to make many of you either rich Merchants, or beggers : Oh miserable vncertaintie of this earthly pelfe, that stands vpon so many hazards, yea that falls vnder them ! who would trust it ? who can dote vpon it ? what madnesse is it in those men, which (as *Menot* sayes) like vnto hunters, that kill an horse of price , in the pursuit of an hare worth nothing , indanger yea cast away their soules vpon this worthless and fickle trash. Glasses are pleasing

sing vessels, yet because of their brittleness, who esteemes them precious? All *Salomons* state was not comparable to one Tulip, his royall crowne was not like the Crowne Imperiall of our Gardens; and yet because these are but flowers, whose destinie is fading and burning, we regard them thereafter; No wise man bestowes much cost in painting mud-walls. What meane wee (my beloued) to spend our liues and hearts vpon these perishing treasures? It was a wise meditation of *Nazianzen* to his *Asterius*; that good is to no purpose if it continue not; yea there is no pleasant thing in the world, saith he, that hath so much ioy in the

F welcom,

welcome, as it hath sorrow in
the farewell: Looke therefore
vpon these heapes, ô yee wise-
hearted Citizens, with carelesse
eyes, as those things whose par-
ting is certaine, whose stay is v-n-
certaine; and say with that wor-
thy father, By all my wealth, and
glory, and greatnes this alone
haue I gained, that I had some-
thing to which I might preferre
my Sauiour. And know that as
Abraham, whiles hee was in his
owne country (it is Cyrills note)
had neuer God appearing to
him, saue onely to bid him goe
forth, but after, when hee was
gone forth, had frequent visions
of his maker; So whiles in our
affections wee remaine here be-
low

low in our cofers, we cannot haue the comfortable assurances of the presence of God ; but if we can abandon the loue and trust of these earthly things, in the conscience of our obedience, now God shall appeare to vs, and speake peace to our soules ; and neuer shall we finde cause to repent vs of the change. Let me therefore conclude this point with that diuine charge of our Sauiour, *Lay not vp for your selues treasures on earth, where mothe and rust doe corrupt, and theeutes breake thorough and steale, but lay vp for your selues treasure in heauen.*

Thus much of the negatiue part of our charge ; Wherein we haue dwelt so long, that we may

*But
(trust)
in God.*

scarce soiourne in the other.
Trust not, but Trust; The heart
of man is so conscious of his
owne weaknes, that it will not
goe without a prop ; and better
a weake stay then none at all ;
Like as in matter of policie, the
very state of Tyrannie is prefer-
red to the want of a King ; The
same breath therefore that with-
drawes one refuge from vs, sub-
stitutes a better ; and in steed of
Riches, which is the false God of
the world, commends to vs the
True and liuing God of heauen
and earth ; Euen as some good
Carpenter raises vp the studds,
and in steed of a rotten ground-
fell layes a sound ; The same
trust then must we giue to God,
which

which which we may not giue to Riches ; The obiect onely is changed, the act is not changed. Him must we esteeme aboue all things, to him must we looke vp in all, on him must we depend for all both protection, and pruision ; from his goodnesse and mercy must wee acknowledge all, and in him must we delight with contempt of all ; and this is to Trust in God. It was a sweet ditty of the Psalmist, which wee must all learne to sing, *Bonum est confidere in Domino*, It is good to trust in the Lord : Good, in respect of him, and good for vs. For him, It is one of the best peeces of his glory, to be Trusted-to : as, with vs, *Ioseph*

Sepb holds *Potiphar* cannot doe him a greater honor, then in Trusting him with all ; And his glory is so precious, that he cannot part with that to any creature ; All other things hee imparts willingly, and reserues nothing to himselfe but this : Being, life, knowledge, happiness are such blessings, as are eminently, originally, essentially in God, and yet, Being, he giues to all things, Life to many, Knowledge to some kindes of creatures, happiness to some of those kindes ; as for Riches, he so giues them to his creature, that he keeps them not at all to himselfe ; But as for his glory (whereof our trust is a part) hee will

will not indure it communicated to Angell, or man; not to the best guest in heauen, much lesse to the drosse of the earth; Whence is that curse not without an indignation, *Cursed be the man trusts in man; that maketh flesh his arme*, yea or spirit either, besides the God of spirits; *Whom haue I in heauen but thee?* Herein therefore we doe iustice to God, when wee giue him his owne, that is, his glory, our confidence.

But the greatest good is our owne; and God shewes much more mercy to vs in allowing and enabling vs to trust him, then we can doe iustice in trusting him; For alas he could in

his iust iudgment glorifie him-selfe in our not Trusting him, in taking vengeance of vs for not glorifying him: Our goodnes reaches not to him ; but his goodnes reaches downe to vs in that our hearts are raised vp to confidence in him. For, what safety, what vnspeakable comfort is there in Trusting to God ? When our Sauiour in the last words of his diuine-Farewell-Sermon to his Disciples would perswade them to confidence, he sayes (*σαπεῖτε*) : and so doth the Angell to *Paul* in prison, a word that signifies Boldnes ; implying that our confidence in God causeth Boldnes and courage ; And what is there in all the world that

that can worke the heart to so comfortable and vnconquerable resolution as our reposall vpon God? *The Lord is my trust, whom then can I feare? In the Lord put I my trust, how say yee then to my soule, flee hence as a bird to the hills?* Yea how oft doth *David* inferre vpon this Trust, *a non confundar, I shall not be ashamed*; And this case is generall, *That they that put their trust in the Lord are as mount Sion that cannot be moued*; Faith can remoue mountaines, but the mountaines that are raisd on faith, are vnremoueable. Here is a stay for you (ô yee wealthy and great) worthy of your trust; If yee were Monarchs on earth, or Angels in heauen, ye could be

no

*The righteous Mammon.**Prov. 12.*

no way safe but in this trust ;
How easie is it for him to in-
rich, or impouerish you, to
hoyle you vp to the seats of ho-
nor, or to spurne you downe ?
What mines, what Princes can
raise you vp to wealth, against
him, without him ? He can bid
the windes and seas fauour your
vessells, he can bid them sinke in
a calme. *The rich and the poore meet
together, God is the maker of both ;*
Yee may trade, and toylc, and
carke, and spare, and put vp, and
cast about, and at last sit you
downe with a sigh of late repen-
tance and say, *Except the Lord build
the house, they labour in vaine that
build it ; It is in vaine to rise early,
and lye downe late, and eat the bread of
sorrow.*

sorrow. Vnto how many of you may I say with the prophet Haggai, Yee haue sowne much, and bring in little ; Yee eat and haue not enough, yee drinke, but yee are not filled, yee cloth you, but yee be not warme; and he that earneth much, puts his gaines into a broken bagg. And whence is all this ? Yee looked for much, and loe it came to litle ; when yee brought it home I did blow vpon it, saith the Lord of hosts. Behold how easie a thing it is for the God of heauen to blast all your substance ; yea not onely to diminish, but to curse it vnto you, and to make you weary of it, and of your selues. Oh cast your selues therefore into those Allmighty hands, seeke him in whom

whom onely you shall finde
true rest and happines ; Honor
him with your substance, that
hath honored you with it ;
Trust not in riches, but trust in
GOD.

It is motiue enough to your
Trust, that he is a God ; all ar-
guments are infolded in that
one ; yet this text giues you cer-
taine explicit inforcements of
this confidence ; Euery one of
these reasons (implying a secret
kinde of disdainfull comparison
betwixt the true God and the
false) perswade you to trust in
God ; Riches are but for this
world, the true God is Lord of
the other, and begins his glory
where the glory of the world
ends :

ends : therefore Trust in him. Riches are vncertaine, the true GOD is Amen, the first and the last ; euer like himselfe, therefore trust in him. Riches are but a liuelesse and senselesse mettall, the true God is a liuing God, therefore trust in him. Riches are but passiues in gift, they can not bestow so much as them selues, much lesse ought besides them selues, the true God giues you all things to enjoy, therefore Trust in him ; the two latter, because they are more directly stood vpon, and now fall into our way, require a further discourse.

(El-chai) *The liuing God*, is an ancient and vsuall title to the Almighty ;

*The li-
ning.*

Almighty; especially when he would disgrace an vnworthy riuall. As *S. Paul* in his speech to the Lystrians, opposes to their vaine Idols, the liuing G O D. *Vino ego, As I live*, is the oath of God for this purpose, as *Hierom* noteth, neither doe I remember any thing besides his holinesse, and his life that he sweares by: When *Moses* askt Gods name, he describ'd himselfe by, *I AM*; He is, he liues; and nothing is, nothing liues absolutely, but he; all other things by participation from him. In all other things, their life and they are two; but god is his owne life, and the life of god is no other then the liuing god: And because he is his

his owne life, he is eternall ; for (as *Thomas* argues truly against the *Gentiles*) Nothing ceases to be but by a separation of life, and nothing can be separated from it selfe ; for every separation is a diuision of one thing from another ; Most iustly therefore is he which is absolute, simple, eternall in his being, called the *living God* : Although, not onely the life that he hath in himselfe, but the life that he giues to his creatures challengeth a part in this title ; A glimpse whereof perhaps the *Heathen* saw, when they callid their *Jupiter*, (Ζεύς) from (Ζεῖν) which signifies to liue : *In him we liue* (saith *S. Paul* to his *Athenians*) : As light is from

from the Sunne, so is life from God, (which is the true soule of the world, and more ; for without him it could not be so much as a carcasse ; and spreads it selfe into all the animate creatures. Life (we say) is sweet ; and so it is indeed ; the most excellent and precious thing that is deriued from the common influence of God. There is nothing before life, but Being ; and Being makes no distinction of things ; for that can be nothing, that hath no Being ; Life makes the first and greatest dilinision ; Those creatures therefore, which haue life, we esteeme farre beyond those, that haue it not, how noble soever otherwise ; Those things there-

therefore which haue the perfi-
test life must needs be the best ;
Needs then must it follow that
he which is life it selfe, who is
absolute, simple, eternall, the
fountaine of all that life which
is in the world, is most worthy
of all the adoration, ioy, loue,
and confidence of our hearts,
and of the best improuement of
that life which he hath giuen vs.

Trust therefore in the living
G O D. Couetousnes (the spirit
of God tells vs) is Idolatry, or (as
our old Translation turnes it)
worshipping of Images. Euery
stampe or impression in his
coyne is to the couetous man a
very Idoll ; And what madnes
is there in this Idolatry , to dote

Upon a base creature, and to bestow that life which wee haue from God, vpon a creature that hath no life in it selfe, and no price but from men: Let mee then perswade euery soule that heares me this day, as *Jacob* did his houfhold, *Put away the strange Gods that are among you, & be cleane;* and as *S. Paul* did his *Lystrians*; *Oh turne away from these vanities unto the living God.*

Gen.35.3.

Who
gives vs
richly all
things to
enjoy.

The last attractiue of our Trust to God is his mercy, and liberalitie; *Who gives vs richly all things to enjoy*: A theme, wherin yee will grant it easie to leefe our selues. First God not only hath all in himselfe, but he giues to vs; *Hee giues, not somewhat (though*

(though a crust is more then we are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enjoy; Euery word would require not a feuerall houre, but a life to meditate of it; and the tongue not of men, but Angels to expresse it. It is here with vs, as in a throng; wee can get neither in nor out; But as we vs to say of Cares, so it shall be with our discourse, that the greatnes of it shall procure silence; and the more wee may say of this head, the lesse we will say: It shal content vs only to top these sheaves, since we cannot stand to thresh them out.

Whither can yee turne your
G 2. eycs

eyes to looke beside the bountie
of God? If yee looke vpward ;
His mercy reacheth to the heau-
uens. If downeward ; The earth
is full of his goodnes, and so is
the broad sea. If yee looke a-
bout you ; What is it that hee
hath not giuen vs ? Ayre to
breath in, fire to warme vs, wa-
ter to coole vs, clothes to couer
vs, food to nourish vs, fruits to
refresh vs, yea delicates to please
vs ; beasts to serue vs, Angels
to attend vs, heauen to receiue
vs, and which is aboue all, his
owne Sonne to redēcme vs.
Lastly, if yee looke into your
selues ; Hath he not giuen vs a
soule to informe vs, sensēs to in-
forme our soule, faculties to fur-
nish

nish that soule. Vnderstanding, the great survayer of the secrets of nature, and grace ; Fantasie and Invention the master of the workes ; Memory the great keeper or Master of the rolles of the soule ; a power that can make amends for the speede of Time, in causing him to leaue behinde him thosethings, which else he would so carry away, as if they had not beene : Will, which is the Lord Paramount in the state of the soule, the commander of our actions ; the elec-
tor of our resolutions. Iudgement, which is the great Counsellor of the will : Affections, which are the seruants of them both. A bodie fit to execute the

charge of the soule, so wondrou-
fly disposed, as that euery part
hath best oportunitie to his own
functions; so qualified with
health arising frō proportion of
humors that like a watch kept in
good tune it goes right, and is fit
to serue the soule, & maintaine it
selfe. An estate that yeelds all due
conueniences for both soule, and
bodie; seasonable times, raine, &
sun-shine; Peace in our borders;
competency, if not plenty of all
commodities, good lawes, religi-
ous, wise, iust gouernors, happy
and flourishing daies, and aboue
all the liberty of the Gospel. Cast
vp your booke, ô ye Citizens, &
sum vp your receits, I am decei'd
if he that hath least shall not con-
fesse

fesse his obligations infinite. There are three things especially wherein yee are beyond others, and must acknowledge your selues deeper in the bookes of God, then the rest of the world ; Let the first be the cleare deliuerance from that wofull iudgement of the Pestilence. Oh remember those sorrowfull times, when euery moneth swept away thousands from among you ; When a man could not set forth his foote but into the iawes of death ; when piles of carcasses were carried to their pits as dung to the fields ; when it was cruelty in the sick to admit visitation, and loue was little better then murderous ; And by how

*above
30000 in
one yeare.*

much more sad and horrible the face of those euill times looked, so much greater proclaime you the mercy of God, in this happy freedom which you now inioy ; that you now throng together into Gods house without feare, and breath in one anothers face without danger : The second is the wonderfull plenty of all prouisions both spirituall and bodily ; You are the Sea, all the riuers of the land run into you ; Of the land ? yea of the whole world ; Sea and land conspire to inrich you. The third is the priuiledge of carefull gouernment ; Your charters as they are large and strong, wherein the fauour of Princes hath made exceptions

ception from the generall rules
of their municipall lawes, so
your forme of administration is
excellent, and the execution of
Iustice exemplary, and such as
might become the mother Citie
of the whole earth. For all
these you haue reason to aske,
*Quid retribuam with David; What
shall I render to the Lord for all his be-
nefits?* and to excite one another
vnto thankfulnesse with that
sweet singer of Israel, *Oh that men
would therefore praise the Lord for his
goodnesse:* and (as beneficence is
a binder) these fauors of God
call for your confidence: What
should you do but euer trust that
God, whom you haue found so
gracious? Let him be your God,
be

be yee his people for euer ; and let him make this free and open challenge to you all ; If there be any power in heauen, or in earth that can doe more for you then he hath done let him haue your hearts and your selues.

And thus from that dutie we owe to God in our confidence, and his beneficence to vs, we descend to that beneficence which we owe to men ; expressed in the variety of foure Epithets, *Doing good, Being rich in good workes, ready to distribute, willing to communicate* ; all to one sense ; all is but beneficence : The scriptures of God least any Atheist should quarrell at this wylte, haue not one word superfluous ; Here is a redoubling of

That they
doe good,
and bee
rich in
good
workes.

of the same words without fault of Tautologie ; a redoubling of the same sense in diuers words, without idlenes . There is feroor in these repetitions, not loosenes ; as it was wont for this cause to bee obserued both in Councels, and acclamations to Princes, how oft the same word was reiterated , that by the frequence they might iudge of the vehemence of affection. It were easie to instance in many of this kinde, as especially *Exod. 25. 35.* *Psal. 89. 30.* *Iob. 1.20.* and so many more, as that their mention could not be voide of that superfluitie which we disclaime. This heape of words therfore shewes the vehement intention of his desire

desire of good workes, and the important necessitie of their performance; and the manner of this expression inforses no lesse, *Charge the rich, that they do good, and be rich in doing good.* Harken then yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is laid vpon you as your charge and dutie; You must do good works, and woe be to you if you doe not. This is not a counsell, but a precept; Although I might say of God, as we vse to say of Princes, his will is his command; The same necessitie that there is of Trusting in God, the same is in *Doing good* to men. Let me sling this stome into the

brazen

brazen forheads of our aduersaries, which in their shamelesse challenges of our religion dare tell the world, wee are all for faith, nothing for works; and that we hold works to saluation as a parenthesis to a clause, that it may be perfitt without them: Heauen and earth shall witnesse the iniustice of this calumnia-
tion; and your consciences shall be our compurgators this day, which shall testifie to you, both now, and on your death-
beds, that we haue taught you there is no lesse necessarie of good works, then if you should be sau'd by them; and that though you cannot be sau'd by them, as the meritorious causes
of

of your glory, yet that you can-
not be saued without them, as
the necessarie effects of that
grace which brings glory.

It is an hard sentence of some
Casuists (concerning their fel-
lowes) that but a few rich mens
Confessors shall be saued; I ima-
gine, for that they dawbe vp
their consciences with vntem-
pered morter, and sooth them vp
in their sins; Let this be the care
of them whom it concerneth;
For vs, we desire to be faithfull
to God, and you; and tell you
roundly what you must trust to;
Do good therefore yee rich, if
euer yee looke to receiue good;
if euer yee looke to be rich in
heauen, be rich in good works
vpon

vpon earth ; It is a shame to
heare of a rich man that dyes,
and makes his will of thou-
sands, and bequeathes nothing to
pious and charitable vses : God
and the poore are no part of his
heyre ; We doe not houer ouer
your expiring soules on your
deach-beds, as Rauens ouer a
carcasse ; we doe not begge for
a Couent, nor fright you with
Purgatory, nor chaffer with
you, for that invisible treasure of
the Church whereof there is but
one Key-keeper at Rome ; but
we tell you that the making of
freinds with this Mammon of
vnrighteousnes is the way to e-
ternall habitations : They say
of *Cyrus* that he wont to say he
laid

laid vp treasures for himselfe,
whiles he made his freinds rich;
but we say to you, that you lay
vp treasures for your selues in
heauen, whiles you make the
poore your freinds vpon earth:
We tell you there must be a *Date*,
ere there can be a *Dabitur*; that
hee which giues to the poore,
lends vpon vse to the Lord;
which payes large increase for
all he borrowes; and how shall
he giue you the interest of glory,
where he hath not receiued the
principall of beneficence; How
can that man euer looke to be
Gods heyre in the kingdome of
heauen, that giues all away to
his earthly heyres, and lends no-
thing to the God of heauen?

As

As that witty Græcian said of extreme tall men, that they were Cypress-trees ~~εντελεχείας καὶ οὐθενὸς~~ &c. faire and tall, but fruitlesse, so may I say of a strait-handed rich man; And these Cypresses are not for the garden of paradise; none shall euer be planted there but the fruitfull: And if the first paradise had any trees in it only for pleasure, I am sure the second, which is in the midst of the new Ierusalem, shall haue no tree that beares not twelue fruits, yea whose very leaues are not beneficiall; Doe good therefore ô yee rich, and shew your wealth to be, not in hauing, but in doing good. And if God haue put this holy resolution

Rev. 22.2.

into any of your hearts; takethis with you also; from him ; Doc not talke, and purpose, and project, but execute; Do not so do good that we may thanke your death bed for it, and not you: Late beneficence is better then none, but so much as early beneficence is better then late; Hee that giues not till hee dyes, shewes that he would not giue, if he could keepe it, and God loues a chiefull giuer; That which you giue thus, you giue it by your Testament, I can scarce say you giue it by your will: The good mans praise is, *Dispersit, dedit, be disperses his goods*, not, he left them behinde him; and his distribution is seconded with

with the retribution of God,
His righteousness endureth for euer,
Psal. 112. 9. Our Sauiour tells
vs that our good works are our
light, *Let your light so shine, that
men may see your good works;* which
of you lets his light goe behind
him, and hath it not rather car-
ried before him, that he may see
which way it goes, and which
way himself goes by it? Do good
therefore in your life, that you
may haue cōfort in your death,
and a crowne of life after death.

Now all this haue I spoken,
not for that I haue ought (as
S. *Paul* saies) whereof to accuse
my Nation; Blessed be God, as
good works haue abounded in
this age, so this place hath super-

H 2 abounded

abounded in good works. Be it spoken to the glory of that God, whose all our good works are, to the honor of the Gospell, to the conviction of that lewd slander of Solifidianisme. LONDON shall vye good works with any Citie vpon earth; This day and your eares are abundant witnesses; As those therefore that by an handfull guesse at the whole sacke, it may please you by this yeares breife to iudge of the rest; Wherein I do not feare least Enuie it selfe shall accuse vs of a vaine-glorious ostentation; Those obstreperous benefactors that (like to hens which cannot lay an egge but they must cackle straight) giue no almes but with trum-

trumpets, loose their thankes with God ; Almes should bee like oyle, which though it swim aloft when it is fallne, yet makes no noyse in the falling ; not like water, that still sounds where it lights : But howsouer priuate beneficence should not bee acquainted with both the hands of the giuer, but silently expect the reward of him that seeth in secret, yet God should be a great looser, if the publique fruits of charitie should be smothered in a modeit secrecy : To the praise therefore of that good G O D, which giues vs to giue, and rewards vs for giuing, to the example of posteritie, to the honor of our profession, to the incou-

rageinent

ragement of the well-deseruing, and to the shame of our malitious aduersaries, heare what this yeare hath brought forth.

*Here followed a breife memoriall of
the charitable acts of the City
of London this yeare last past. &c.*

And if the season had not hindered, your eyes should haue seconded your eares in the comfortable testimonie of this beneficence; *Euge &c.* Well done good and faithfull seruants; Thus should your profession be graced, thus should the incense of your almes ascend in pillers of holy smoke into the nostrils of God; thus should your talents be turned into Cities: This colour is no other then celestiall, and

and so shall your reward be;
Thus should the foundation be
laid of that building, whose
walls reach vp vnto heauen,
whose roofe is finished and laid
on, in the heauen of heauens, in
that immortalitie of glory,
which the God of all glory,
peace, and comfort hath prouided
for all that loue him; Vnto
the participation whereof the
same God of ours mercifully
bring vs, through the sonne of
his loue, Iesus Christ the righteous,
to whom with the Father,
and the Holy Ghost, one infinite
and incomprehensible God be
giuen all praise, honor,
and glory now and
foreuer. *Amen.*

and favor of the
old masters of the school. It
should be a
lesson to us all
that we are not
of the school of
the old masters.

With great pleasure

I have the honor to be

Yours very truly

John C. Frémont

General of the Army

and Commander in Chief

of the Army of the

United States

and the Adjutant General

of the Army of the

United States

and the Adjutant General

of the Army of the

United States

